





C. Jinarajadasa

# "I PROMISE"

TALKS TO YOUNG  
DISCIPLES

BY

C. JINARAJADASA



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BY THE SAME AUTHOR

UNIFORM WITH THE VOLUME

**"I PROMISE"**

**TALKS TO YOUNG DISCIPLES**

Flowers and Garlands  
What We Shall Teach  
Let the Wonder Child  
Release  
Is and Is-to-be

BY THE SAME AUTHOR

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TO  
THAT ONE

TO WHOM I HAVE PROMISED BRIGHT  
LOOKS, BRAVE WORDS, JOYOUS  
THOUGHTS, AND KNIGHTLY  
DEEDS

THE ONE

TO WHOM I HAVE REFERRED BRIGHT

WOMEN HAVE WONDERFUL

THOUGHTS AND KNIGHTLY

DEEDS

## BRIGHT LOOKS

YOU are pupils of the Master and I want you to understand what that means, so that your lives may become more what the Master wants them to be. How is it that among the many thousands of boys in the world you have been selected? The Master cannot of His own will select anybody, because He has to work with the Law of Karma. He has selected you, first because you have earned the right to become pupils of a Master, for in past lives you have been good men and good women, and you hoped in those past lives to

be a pupil some day ; and secondly you have been selected because the Master wants to make each one of you a channel of His life. Now you know what is meant by the word channel : it means a canal, like one that takes the water from a river. A river cannot go in all ways ; therefore men make canals, and from the canals little channels, to send the water to many places. Now the Master's life cannot always spread where He wants it, but He can help more people if He has pupils, because a pupil can travel about where a Master cannot.

Now each one of you must be like a window through which the light of the sun shines. If a room is dark



and there are people in it, they are likely to hurt each other, if they move about quickly; but if there is a little light, they can see, and avoid hurting each other, and so behave more kindly. Each one of you is to be a window through which the light of the Master shines to the world. When there is a window, who is shining in? It is the sun, isn't it? It looks in and says: "I am the sun shining in on you." Similarly it is, if you are pure, and true pupils of the Master; the Master shines on the world through you.

He shines through His pupils on the world in many ways, but I am going to talk to you about four ways in which He wants to shine: through

your face, through your words, through your thoughts, and through your actions. Each one of these is really a window in you, and if the window is clean, then the Master it is who looks through your face, words, thoughts and actions.

You all know that the Master has only one aim in life, and that is to help men. You know, even though you are young, that there is much trouble and misery in the world. The Master wants to make people less miserable, less unhappy ; that is the only great desire in His heart. As you are His pupils, you have one duty, and that is to help the Master. But you may say : " We are only boys ; how can we help the Master

who is so great ? ” In a certain way you are only boys, but in another way you are not boys but souls. Just now you happen to be in boys' bodies, but it is not the boys whom the Master has made His pupils, it is the souls. You must never forget that you are souls.

Now each of you has some special quality which can be used by the Master: you have a great deal of strength, you of love, and you of sunshine. Now all these qualities are qualities of the Master also; and if you can make that special quality in you pure, the Master will shine through your strength, through your love, and through your sunshine. But to do

this you must have those qualities as the Master has them. Take for instance strength : the Master is not proud of His strength, but He desires others to be strong, and to feel the power of God within themselves. The Master is full of love, but not because it makes Him happy to love ; He loves because He can make others to love—not the Master, but their friends, their enemies. The Master is full of sunshine, and if you would be like Him, you must be full of sunshine—not because people are nice to you, but because you understand by your wisdom how full of interest and happiness life is. So the Master is all the time reflecting Himself in

His pupils, and making each one of them a little mirror of Himself.

There are many, many qualities you must have in yourselves if you are to be useful pupils of the Master; and of them I am going to talk of four, which you should try to develop in yourselves. The first is Bright Looks, and the second is Brave Words, the third is Joyous Thoughts, and the fourth Knightly Deeds. I shall talk to you each day of one of these four qualities.

The first for to-day is Bright Looks. Now I have told you it is your duty to make yourself a window for the Master. The Master Himself is a window for God, for it is God's thoughts that are in the

Master's mind, and God's feelings which He feels for men. Because God has feelings of sunshine, strength and love, the Master feels all the time that everything in the world is well, and so the Master is intensely full of happiness and joy. You might say: "There is so much evil, and so much misery in the world; does not the Master know?" The Master does know, and knows far more than any human being can; but at the same time the Master is full of joy. You will not be able to understand now, with your minds, how, knowing that people are miserable, the Master can still be happy. Later on, when you understand the working of Karma and

of God's plan of evolution, you will understand how one as pitiful as is the Master, knowing the suffering of the world, can at the same time be full of sunshine. Your particular duty just now is not to understand all that, but to be like the Master.

The Master is full of joy and happiness, and so you must try to look bright and happy. But you may say: "But suppose I do not always feel bright and happy, what am I to do?" It is perfectly true that most of us feel at times not bright and not happy. I am talking to you just because of that. What then should you do? The first thing is, Why aren't you bright and happy?

There are always reasons, and you will find the causes for depression are of two kinds: there are physical causes which have to do with the physical body, and there are mental causes which affect first your mind and then through the mind your astral body.

I will first talk of the physical causes of depression. You will find that often the body is not well because of some kind of poisoning, perhaps due to bacteria or some other cause; and when the body is not at ease you have some kind of pain, and it affects your feelings and your thoughts and you get depression. Now it is not we as souls who are depressed, it is only our bodies;



but the physical pain affects our inner attitude. Whenever you find any feeling of discomfort, do not waste any time in not relieving it; do not say, "I will bear the pain"—that means a waste of energy. Try to find out the cause, and as quickly as possible put a stop to it, because you ought to save all your energy for the work of the Master. There is no reason why you should waste your will power trying to bear pain. Of course you can do that, but then you will be all the time thinking of the pain, whereas you should be all the time thinking of the work of the Master. So then, always try to find out what is the matter, and then put an end to it.

But of course it will take some time. While the body is suffering, I want you to keep in mind the thought, "It is not I who am in pain, but my body." Say that to yourself; separate yourself from the body and remember that you are the soul.

The causes of the second kind are of the mind. Sometimes people are not kind to you, and then you have suffering and depression. Why are not people kind? Sometimes it is because you have injured them in past lives, and now you are brought into karmic relations with them, and the evil in them comes out towards you; you cannot help that, and so you must bear the pain which they

give; but remember, that it is a debt you must pay. Also sometimes, it is because these people who hurt you are full of worry and disturbed thought; they hurt you quite unconsciously. Because they have been hurt themselves, they pass on their injury to you; they feel somehow that they have a little bit less pain if they hurt you. You must feel charitable towards them, as towards little children who do something unpleasant to you, little children who of course have not been properly brought up. So with people who injure you; you must have for them patience and charity.

Another cause of suffering to you is because certain people you love

do not love you in return. Now it always gives happiness when some one we love loves us in return, and it is natural that we should feel hurt if we are not loved; but whenever you feel hurt, you can always be certain that it is because a window in you through which God's happiness is shining into your heart is not clean but rather grimy. When you are suffering, it is largely due to something within you, rather than to anything from outside. If there is a little black smudge on the window a shadow is cast; in the same way it is because there is something like that in us that we suffer. If you love a person truly, and really unselfishly, with purity,

and offering yourself for his help, you can be certain that in his higher nature he loves you ; he cannot help it, because in his higher nature, his soul, whenever love is offered, accepts it with gratitude, and responds to it ; but in his lower nature there may be certain difficulties. Now if you truly love, you must not mind his indifference, knowing that the real person inside, the soul, is grateful for your affection, takes much delight in it, and gives you love in return. If down here in your physical body, there is someone whom you like but who does not show any liking for you, you must not mind that, but remember it is his soul whom you are loving, and

that it is your privilege to send out love to him without thinking of love in return.

Sometimes, especially for young people, suffering comes because those whom they care for pay more attention to others than to them. Well, if you feel rather hurt because you are neglected, there is then a little bit of jealousy coming in; but you must never forget that as pupils of the Master you must be glad when anyone loves another; if you do not happen to be the person who is loved, you must not be sorry about it, you must not feel any depression or jealousy, but rather be glad there is more love in the world.

To you young people, who have before you many years of training in school or college, there may be another cause of suffering. Perhaps you do not pass an examination, perhaps a game in which you want to succeed does not give you success. There are many causes for depression in your school life now, and will be after you leave school. Now you must remember that you have certain people over you, your schoolmasters, tutors and parents, and you have a certain duty towards these elders, which is to satisfy them. You must do your best; but remember if after doing your best they are not satisfied, you who are the Master's pupils must not be depressed or

sad, because the one who really judges you is not your schoolmaster, your father or mother, but the Master. Therefore, after you have done your best toward your worldly superiors, when failure comes, you must give your failure into the hands of the Master. Suppose there is some special examination and you fail; if you have done your best, there is no need to be sad, because though you have not passed the examination, the Master looks upon it all differently; the Master is not specially interested in your passing examinations and putting a lot of letters after your name; He wants you to be good men, full of loving kindness. Therefore you must never



be depressed because you fail, for the one who judges you is the Master, and He will judge you more by what you intended to do, not by what you really succeeded in doing.

You must, then, make others happy; this is what the Master wants of you, for you will remember what the Master has said, that if you are depressed you infect others; just as a disease like smallpox will spread, so will depression or gloominess spread to others. This is why I have taken as the first qualification for you Bright Looks.

If you say: "But I do not feel bright always," my answer is, "Whatever is your feeling you must have a bright face." You may

perhaps then say, "Is not this pretending?" No, because deep down, as a soul, you are bright, and full of sunshine and happiness; and when you promise to yourself, "I will give Bright Looks to all I meet," you are really bringing into your brain something which is inside you; therefore you are not pretending at all.

When you have unhappiness, the Master knows of it; He knows what troubles and difficulties all of you have in your school life and in all your concerns; He knows everything, and He desires all the time to help you. But the Master can best help those people who are ready in their turn to help *others*. If there is within you the desire to

help others, then the Master can help you in your depression and in your weakness. Therefore, if you try to show a bright face to others, even if you feel sad inside, the Master can help you. When you have these sad moments say: "Holy Master, Father and Friend, I want to have Bright Looks to make those round me bright. Give me help, holy Master." Whenever you desire anything to give to the world, then the Master gives to you with a full gift.

So then you see the first qualification is to have Bright Looks. You who are pupils of the Master must never forget that presently you will be "Sons of the Master." That is

a technical phrase to describe a condition, where the Master has so placed you within His own consciousness that never more will He put any kind of barrier between your thought and His thought. He will make you His son later because, as a matter of fact, you cannot even now be so very evil. You may be a little unkind or depressed or weak, but the Master has brought you nearer to Him because you will be useful to Him in His work, and that is the best form of goodness. So one of these days you will each of you be a "Son of the Master," and you must prepare for that by this qualification about which I am speaking to you to-day.

You are each of you, even already, a child of a great spiritual King. Just as there are princes, sons of a king, and people look up to them as representing the dignity of their father the king, so it is your duty, wherever you are, to be a representative of your Father, who is the Master. You know how when a prince goes about in the world, men look to him to show something of the royal quality of his father; so with each one of you now. Though you are young, you are sons of a great spiritual King, who is the Master, and you must show something of His royalty, and His dignity, and His greatness. So you must be full of bright looks and

sunshine to all the people you meet, whether boys in school or elders in the home and elsewhere.

Do not forget that the Master wants to look through your face at your fellow men. He wants to look through your face because you can love the world. It is perfectly true the Master loves the world far more than you can, but your way of loving is a little different from His way, and He wants to love the world as you also love it, and in your way too. Each one of you is like a new window through which He can look at a new side of the world. Your sunshine, or your strength, or your love, these are like little jewels which the Master has found, and He

wants these jewels of sunshine, love and strength for His crown. So it comes that as you are His pupils, He loves to help you; but at the same time the Master is a servant of the great Law of Karma, and therefore He can help you best as you train yourself to help the world in the best possible way.

Thinking of the Master then, make this promise to yourself each day, "Holy Master, Father and Friend, I promise to show Bright Looks to men, in Thy name."

## BRAVE WORDS

MY yesterday's talk to you was on the subject of Bright Looks, and now there is the second qualification, which is Brave Words. Now bravery is one of the things which must appear in all pupils of the Master. But let us first understand what is meant by bravery. We all see little children who tumble on the ground begin to cry, and we know it is perfectly natural for the little person who is hurt to cry; but also now and then we see a child who falls and is hurt but does not cry, and we say that that child is brave. He



is brave because inside he has an attitude that he is stronger than the body which is paining him. That is one of the characteristics of bravery—to separate yourself from your physical body which hurts you, and to feel inside, “I am stronger than my body.” So then bravery is the spirit of one who knows how to suffer, because he is stronger than suffering.

Then too you will find there are many brave men who show bravery in other ways, like the fighters in a battle. Now the man who goes to battle knows the risk he is running of being killed; but he is willing to take the risk because there is something more precious to him than

his own life—the safety of others the honour of his country. You must remember it is not mere physical bravery which makes a man brave. A bully may say, “I can knock you down,” but that is not bravery. The really brave man is one who has nothing of the bully in him, but will risk his life to save another. Take the man who risks his life in the water to save a drowning person, or one who enters a burning house to save another from the fire; we all recognize these as brave men. So another characteristic of bravery is risking life for a sensible object. Such men identify themselves with their higher nature, and not allow the lower nature to

dominate them and make them cowards.

Now we must all be brave, and the first reason is because the Master is brave; that is the best of reasons for us who follow Him. The Master is brave because He has all strength; His mind and His feelings are one with those of God; and as God is all strength, so is the Master. There is a beautiful phrase which has been used for the Master Jesus of Christianity, when they speak of Him as the "Rock of Ages"; the thought is that He is like a strong rock in a stormy sea, and there are people struggling in the water and trying to get hold of the rock. The Master is like that; He stands strong and

firm in order that men who are struggling or in suffering may come to Him. More than that, the Master is brave because He carries on His shoulders all the sins of humanity. We see here coolies carrying burdens, and we wonder at the load they can carry; we could not carry as much. In the same sort of way, the Masters are carrying something of the evil, the sin, and the burden of the Karma of the world; They do it willingly, because They want to help us; They can do it only because They are so brave.

Now the Master's bravery does not boast; He does not tell the world, "I am brave." When They come into the world, as did the

Lord Buddha, or the Lord Maitreya when He came as Shri Krishna and Christ, you will find that the people mocked Them, ridiculed Them, but They did not mind what was said. One way the Master's strength comes out is that He does not mind in the least what people say. He lives in the world to do God's work, and the opinion of those who do not know God's work does not matter.

All the time He wants to share His bravery with the people in the world; He wants to share all He has with the world; therefore His bravery is for you also. If you are weak, if you are afraid, the Master's bravery is for your service, if you know how to accept it.

Another reason why we must be brave is because bravery is needed in the world. You know the amount of suffering in the world, how many weak people there are; and so a great deal of bravery is required for the world; the world needs brave men because the world needs brave examples.

There are many kinds of bravery: the bravery of action, like the man who enters a burning building, the bravery of thought, and also bravery in words; and I am going to talk to you of Brave Words.

There is a kind of bravery that is not real. You now and then meet a boy who has something of the spirit of the bully and he says:

"I can beat you." Well, that is not a brave word, because the really brave word has three qualities. Brave Words are kind, and they are beautiful, and they are true; it is only when these three qualities are in words that you have real bravery. And so, as you are pupils of the Master and desire to be brave as the Master is brave, you must remember the three qualities necessary in your words, that they should be kind words, and beautiful words, and true words.

First then as to what are kind words. I think you well understand that an angry word cannot be a kind word. Of course there are times when we feel angry. We cannot

help it and we show it. Even when we do feel angry, we must try not to say the angry word. It is of course bad enough to feel angry, but of the two things, to feel angry and say angry words, and to feel angry and not speak, it is better to feel and not say. So even when there is a little irritation, try not to express it in a word which has something of anger in it.

Kind words are the opposite of words which hurt another. There are many ways in which people thoughtlessly hurt another person. Not infrequently you will find that a man, knowing something which is not quite good about another man, will tell a third person of it. Now



that is not at all a kind action. If you know something that is not quite good about another person, do not go and tell it to a third person ; keep it to yourself. Why ? Because your business as pupils of the Master is always to find out the best in people, the strongest in people. You must deliberately pick out in them all that is best, and admire that, and tell others about it. You will find that you yourself become stronger in doing this. If you look at some one in whom there is much cowardice and only a little bravery, fix upon that little bravery ; as you think of that bravery in him and admire it, you strengthen his bravery and make it greater, and

more still, you become braver yourself. If you admire his strength, his bravery, you become those things yourself. Why? Because there is one Life, the Life of God, both in you and in the person you are looking at; and when you look at what you like in him and admire it, it is God whom you are admiring in him, and the beautiful in you wakes up. God who is in you is brave, and He calls then to His bravery in the other man.

Then you must always take care in speaking not to use disrespectful words. You are disrespectful when you make fun of a person. There are times when in joke you tell some story about another. Now not

infrequently that story has a little bit of malice about it; there is something which you point out in him which you want people to laugh at. But that must not be the action of a pupil of the Master, for it is your duty as pupils of the Master always to see the good in every one, and not to ridicule his weakness; you must not tell funny stories of people, and make others laugh at them. People who are not pupils of the Master may do these things, but we must try to look at every man, woman and child as the Master would look at them. The Master is not always solemn; He is full of a sense of humour, He can see all the failings of people, and the

comicality of a situation ; but He does not laugh in that kind of way, because when the Master smiles at a person's weakness, with His smile there goes a blessing to make the person stronger.

You must also take care not to ridicule other people's beliefs, their customs, and above all their religious opinions. Remember that whenever there is anything good in a nation or in a custom or in a religious idea, that good thing is in your Master, and it is your business to salute the Master wherever you find Him. It is perfectly true that there are evil customs, that there are false beliefs ; but it is your business as pupils of *our* Master not to attack

these things, but to look at them with a certain sense of pity and regret; you must all the time strengthen people by taking hold of what is good in them, and making that good a little better.

You should look for the best everywhere, because when you find the best you find the Master. You will all have later on to do much travelling, you will have to go about carrying the message of the Lord. You will meet with people of many customs, many ideas, and some of them will seem very strange, perhaps rather unpleasant. Now you must not be guided by your mere outer feelings; you must look and see if there is not really something

beautiful and admirable in those things, and take up that. That is what I mean by kind words.

Now I come to the second part, which is beautiful words. Here in India you are better off than boys in England, because on the whole Indian languages have not so much ugliness in them as English, especially what is called colloquial English. A beautiful word is a word, of course, that is not ugly. But what do we mean by ugliness? I can define it by saying, It is what is *not* in the Master. How does ugliness express itself in words? By dealing with things that are not in the Master; for instance, the Master has in Him no hatred or anger of any kind.

Very well, then do not let us use those words. There is no particular reason why we should use the word *hate*. In England a person will often use the word *hate* without really meaning it in that tremendous way; he will say, "I hate getting up early." Now do not use the word *hate*, because it describes a thing which is not in the Master, and so should not be in you. Try to describe your feeling by a word that is not so ugly as that. Similarly a boy will often say, "You are a fool." The Master would not say that. Do not therefore use any word in which there is a thought of anger, hatred, or cruelty. Mark in your dictionary, as not for your use, those words

which express things which are not in the Master. An ugly word is a word which describes what is not in the Master.

Obviously also, you must not use low or coarse words. You all realize that when you speak you can use refined words or coarse words; you can have the speech of coolies, or of educated people. Now, you must select your words and put out of your vocabulary the words that are not refined. You will find in the speech of English boys, for instance, the word *beastly*, but it is not a word you want to use. It really means beast-like, like an animal. There is no need to use such an ugly word as that. You will find



as you learn more and more English, that in colloquial English there is a great deal of ugliness. Our Master can speak English and write it, but He does not use any coarse words. You must, then, choose only beautiful words.

When you first know how to avoid ugly words, then you are ready to know something of beautiful words. It is only as you grow up that you will be able to find fully the most beautiful words to use. You can do this best now by learning such words as the Master Himself has used. You know in our literature there are many sayings of the Master; write them down in a book, note the way He uses these words,

and you will slowly enter into His thought. You will find, if you take the words of the Lord Christ, as they come in the Bible, that there are very many beautiful words and phrases. As you grow up and read many books, you should make a special point of knowing the sayings of the Lord Buddha, Shri Krishna, the Lord Christ, and the Prophet Mohammed. If you train yourself to remember the things which They have said, you will know beautiful words.

One of the very great qualities in our Master is His sense of beauty; and so if on your part, even though you are young, you try to use beautiful words, you will find that the

Master can give you more of His influence.

There is one word of advice I want to give you, even though you are young, about selecting what is beautiful. Each of you, as a pupil, has a certain inner feeling which will guide you as to what is beautiful and what is ugly, when you are going to write or speak. If you will carefully train yourself, then, as you are going to use an ugly word, you will find there is an inner feeling, just like a tiny little voice, which tells you that is not a good word. If you will not listen to it, it will not speak again; but if you train yourself all the time to speak and write in the Master's name, and for His

work, you will gradually use only beautiful words.

Now comes the third part, true words. It goes without saying that, where you are now in evolution, you would not deliberately say anything which is not true. But unfortunately for the world, there are many false ways of speaking which people all accept; and most unfortunately in English especially, there is a great deal of false speech. Now true speech is that which fits the thing which you want to describe. Over there is the sea; if I say it is the "sea," I am describing it, but if I call it a "lake," I am not describing it. So true speech is that which fits the thing you are going

to describe. How untrue speech is sometimes in colloquial English, you can easily see by taking phrases that are common enough; people will say a thing is "frightfully nice," or "awfully jolly". *Awful* has a sense of fear connected with it and *jolly* means happy; you cannot have the two things together. I know that most people use such phrases; but that is no excuse for you. You must not do a thing because everybody else does it, unless you are quite sure the Master Himself would do it; not what the world does, but what the Master does, is what you are to follow.

You must also be careful in the use of words so that you are

accurate. Sometimes in England people use words inaccurately; a person will say, "I love currant cake." You cannot "love" currant cake; you love the Master, you love your friend; the person who talks of loving currant cake only means that his physical elemental rather likes the taste of currants and cake in the mouth.

You must learn to speak better English than the English speak, and that can be your privilege. Some of us in India, knowing something of Occultism and trying to live it, can get at the essence of English better than the English themselves. For many of you, a great deal of your future work will be by

lecturing in English; you will have to give the message of the Master in that language. You must make a point of speaking the purest English, because you are a servant of the Master; for as you speak, you are speaking for Him.

Remember that as you live, it is your duty to make people trust you. The Master has made you pupils in order that you may be men to whom others in the world may come in order to get help; and a person is helped by finding some one whom he can trust. Now to deserve their trust you must be true in all respects. As you speak to them you must speak accurately, without exaggeration. If you do not speak

truly, how can you expect people to trust you? So you must take care that your words are true words in the full sense of the term.

When you make your words kind and beautiful and true, then you will find that your words are brave. Now what do I mean by saying that they will be brave? I mean that through your words the light of the Master will shine, and that through them will radiate His strength. The Master is a window through whom God looks at the world, and you ought to be a window through which the Master looks at the world.

The Master, because He is one with God, is always full of a sense of strength. Wherever there is



suffering, He will lessen it; wherever there is ignorance, He will abolish it; because He has the power to do both. That is why the Master always says, "I will," not, "I cannot." There are many difficult things which we have to do; sometimes they seem almost too great for our strength. But the Master knows that we have strength. The strength is in us, but we must dig it out, and the first step is to say, "I will, I make up my mind." Strength must shine through all the words which you use. Now that is what I mean by using Brave Words.

Remember all the time that the world needs bravery. There is a great deal of cowardice in the world

of many, many kinds, and men have to be helped not only by giving them love but also by giving them bravery; and it is our business to do that. So you must always think of the Master when there is any work that seems too difficult for you to do; ask help from Him, but for the sake of the world. If you want to be brave, it is not because you want to put aside cowardice for your own sake, but because by being brave you can radiate braveness to the world round you; and all the time you must keep in mind that the Master wants to give bravery through you, and when you are brave yourself the Master can then bless the world through you. That is one of

the privileges you have, young as you are.

You never know the moment when the Master may want to use you, to help another through you. Probably you will not know of such occasions; that does not matter. But whether you are in school, or when you are playing, if the right spirit is in you and the Master wants to help some one near you, He will use you—your mind body, your astral body, or even your physical body. And it is because He wants to use you in that way that He has made you His pupils.

You must, then, for the sake of the world, speak Brave Words—words, that is, which are kind, beautiful

and true, and above all things, through which there is radiating that power of the Logos who has willed to carry to a successful end His plan, which is evolution. Whenever a thing is difficult, you must always say, "I will, I will try, I will try"; you must never have this other thought, "I cannot, it is too much for me."

Try to speak Brave Words, and you will find that you will become braver pupils of the Master; and you will find there is for you much happiness, for you will then let the Master speak through your words. For that is what He does. If you know how to speak Brave Words, there will be times when,

without your knowing it, as you use a word or phrase, the Master from far off will give you His power, and then that word you speak will help more than would otherwise be the case.

A great deal of your work in the future will lie in speaking to the world about Theosophy, about the Masters, and such truths. You are being trained for that, and you are going to be public lecturers. It is necessary for you therefore to know what are kind words, beautiful words, true words; and as you use them, it will be your happiness to know suddenly that the Master has given you greater power with which to speak your words. The Master,

though far away, is very, very near you, if you will allow Him ; and you certainly invite Him when you speak Brave Words.

So, thinking of the Master, make then this promise to yourself each day, "Holy Master, Father and Friend, I promise to speak Brave Words to men, in Thy Name."

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## JOYOUS THOUGHTS

TO-DAY I am going to speak to you on the third qualification, which is Joyous Thoughts. Everything that lives is seeking joy; the little plant and the animals and all men are trying to be happy. To desire happiness is something that is deep down inside their nature, and it is instinctive for all to want to be happy. And yet what a curious thing it is, if you look round at the world, that there is more suffering and misery than joy. Why is it then that people are not more joyous?

The reason is very much like the reason why there are shadows in the

world. The sun is always shining, but if something comes between the light of the sun and the earth, a shadow is cast on the earth. So people who are not happy have not their "windows" clean. You remember those windows I spoke to you of, those qualities we should have. If any of those qualities, which are like windows, have anything ugly in them, naturally shadows are cast. The Lord Maitreya, speaking of the attributes of the Logos, once said, "In Him is no darkness at all, but men turn their backs on His Light, and then walk in their own shadows crying out that it is dark."

To-day there is a great deal of misery, because for many thousands



of years men and women have, as the Lord has said, turned their backs on the Light, and have been selfish and injuring each other. To-day there is the karma to be reaped, and you cannot change the karma of the world at once; it can only be changed slowly. But you must keep in mind that God is trying to bring joy down here, to men on earth; all the time God is trying to scatter the darkness, so that there may be sunshine and happiness in the lives of men. And the Master too is trying to do that all the time, to give as much joy as possible to every man, woman and child in the world. It is your duty to help the Master.

It is not possible by mere speaking to make people happy; we must abolish conditions that are evil, and provide them with work, and many things must be done before they have an opportunity for better days. When you grow up, you will have to do a great deal for the world; you will have to tell the people whom you meet the things that are wrong in the world; but that is a work some years ahead. You are not expected now to change these conditions of misery, as some of us grown-up people are. Nevertheless as boys you can do a great deal by Joyous Thoughts.

You must, then, be full of joy. Why? Again for the simple reason

that the Master is full of joy, and you should be a window through which the Master looks at the world. You will find that all the Masters are alike in this, that they are full of a deep joy which they want to share with the world. You as a Buddhist will remember, if they have taught you properly, how the Lord Buddha used to meditate each morning. Each day at dawn, the first thing He did when He rose was to send over the world great waves of love and joy. He spoke again and again of how there was happiness for every man, and He taught His disciples that they must spread happiness wherever they went. Even now, if you do some act of service

to a Buddhist priest, he says to you (though under his breath, so that you will not hear) these words in Pali: *Sukhi bhavatu*—"May you be happy." Even when you bow down to him, making the Namaskar, he says that in Pali; and that is something of the spirit the Lord Buddha wanted among all men, that each should greet the other with a spirit of happiness.

Then you as a Hindu will remember how much joy Shri Krishna gave when He played on the flute and the people flocked to Him; He was so full of joy all the time that wherever He was the birds came to Him. When you read of the Lord Christ you will find that He gave

His joy to the world a little differently, because as He worked among the Jews they persecuted Him, and He was interfered with in His work, and so was able to give but little of Himself; but He gave it in the way best suited to them. He said: "My peace I give unto you." The peace of the Master is not a mere quiet, abstract, doing nothing attitude, but a full strong peace like that on a full moon night, when everything is peaceful but full of inspiration.

Each Master every day sheds joy upon the world; that is why as pupils of the Master you must train yourselves to give joy to the world. You young people specially must be centres of joy now that you are

young. Later on, you will have a great deal to do, and perhaps there may be many an occasion when you will not find it quite so easy to be full of joy; but now, as you are being looked after by us and we are trying to do our best for you to make your days happy, you must try to be full of joy.

I must try to make clear to you the difference between what I call joy and mere happiness. People are merely happy when they are given presents, and others love them, and so on; but that kind of happiness is largely caused by things outside, worldly things; whereas real joy is something that comes from inside you. You have seen a spring which comes

up from the ground and is all the time bubbling, night and day. Similarly it is with real joy; it is something which springs up from within you, and is not at all dependent upon what other people do to you, and it goes on forever. When people give you happiness, then your joy shines through your happiness; but when they do not, you feel the joy inside just the same bubbling up and shedding its influence.

There is in each of you a deep joy in your inmost nature. You have all heard of the Buddhic nature in you; you are more than the mind and the astral nature; there is an aspect in you that is God's Self in you. There is, then, in each one of

you, Joy; but you must let it come out.

Now comes the question, How are you to let it come out? You can best let it come out by helpful thought. When you help another, it is not you who are doing the helping, it is God who works through you. Whenever you turn away from yourself towards the world, to do some work for the world's sake, then God joins hands with you and works with you; God's power is added to your power to help. So it is even when you merely think of helping; He thinks then with you. There is nothing so beautiful in life as to have God and the Master thinking with you.



You must, then, have helpful thoughts. Now you will ask: "How can I be helpful?" For you, who are boys, there are certain ways of helping which are very simple to understand, and the first is in the home. It has been said very beautifully that "charity begins at home"; but so does everything; love must begin at home, help must begin at home. If you do not help those nearest to you, you will not be able to help very fully others far away. Therefore the first way is to think how you can help the elders in the family, and the people younger than yourself. You know how in each family you must co-operate with your elders, and make life easier for

them; do such duties as they give you to do and be helpful to them. Similarly, as you turn to those younger than yourself—younger not only in body but also those younger in soul though older in body, the servants—you must try to help them to do their duty; be considerate so that you do not take them away from their duties to help you. It is exactly the same in school; when you are in school you have certain duties of co-operation. You must be thinking how you can help your teachers, in what way you can make more interesting the hour for all in the class—not for your own sake but because you want to make everyone else interested. Similarly, try to

help the whole school; if you are playing a game, then think how to make the game more successful—not for your own success, but for the success of the school as a whole. Now, it is just this spirit of helpfulness that you must have; for wherever there is a helpful thought, in the heart of that thought is Joy.

You must always have joyful thoughts by doing something that is helpful. There is a little root of joy inside everything which grows and sends out leaves and flowers. Each day, then, you must think how to be helpful in the home and school, and it is only as you succeed there that later you will be more helpful to the Master. Do not merely dream

of what you will do in future years, and leave undone what is near at hand. Remember, if you are to be successful in discovering within you this fountain of joy, the first thing is helpful action in the nearest place, and that is the home.

All joyous thought is turned outward; always when you have a thought full of joy, you are thinking of someone, or of something to do for another; and therefore if at any time a thought is born in you about yourself, your own happiness, or misery, or failure, turn away from that, and turn to the outer world. You may think you cannot help thinking about yourself. You may say, "I am not happy." Then you

must make an effort to turn away, and the best way to turn away is to try to think of what you can do for another. You remember what the Master said once, that there should be always at the back of your mind a certain number of thoughts, to which you can go when you have no other thought to occupy the mind. The Master meant beautiful thoughts, helpful thoughts, at the back of your mind. Now if in those times when everything is well with you and you are happy, instead of being merely full of happiness, you will try to share that happiness with another, if you will try to think of someone to whom you can write a letter, or whom you can help in

some way, you will find that slowly at the back of your mind there will grow thoughts which are beautiful and helpful. Those thoughts will then be very much like a fort in which you can take refuge from the enemy. When the enemies of selfishness and unhappiness come, then you can go into this fort of the helpful and noble thoughts which you have made a habit of having for the sake of the world.

There are three qualities in joy, and they are purity, peace and power. If you can create in yourself something of those three qualities, you will find that this inner joy will bit by bit come out. How are you to gain these qualities? Let

us first think of purity. How can you gain purity? Purity is of many kinds: purity of body, purity of feelings, and purity of thought. My duty to you this afternoon is to tell you of purity of thought. Now it goes without saying that any harmful thought is impure thought, because in a harmful thought the Master's light is not shining. Pure thought is where the Master can show something of His nature. So then you must see that there is no thought whatsoever of irritation, anger or jealousy towards another. But I want you far more to pay attention to the things you must actively do, in order that your thoughts may be pure.

Now here you may find that what I am going to say is rather new; it is new to your ears, but it is an old, old message. It is, to purify your thoughts by admiring beautiful things in Nature. Nature means all the things God has created—plants, animals, the sky. If you will look at what God has made, and is making all the time, you will find that your thoughts will become purer. You must train yourself to look at flowers. Flowers are beautiful things; if you try to make a flower out of paper, you will find how difficult it is and also how beautiful. You must look at a flower as something in which the Master is shining, for there is beauty in the



flower. That is the beauty of the Master.

Not only flowers; there are the trees. Look at the trees and you will find this same beauty in them; there is nothing so lovely as some trees. Each Sunday morning as I sit here, and look out of that window at the tops of those palm trees, there is a great delight in me as I see them waving in the wind. There is nothing more lovely than to come from the sea through our palm grove over there each evening<sup>1</sup>; it is like being in a beautiful cathedral with many pillars. You know how beautiful the sunsets and the

<sup>1</sup> These talks were given at Adyar, at the Headquarters of the Theosophical Society.

sunrises are here, and what lovely clouds we can see. Even our river here, though not deep, or with a great current, yet has beauty. You must, then, look at all things in Nature with a sense of beauty and admiration.

Then there are the animals. We have lots of little frogs here; well, every little frog is like a friend. He cannot speak and he is a little afraid, but he is beautiful. Then too there are crickets and chameleons and so many other creatures. Look at them all as expressions of the great life of God, and be interested in them. Try to learn what they eat, and what they drink, and what they do in the day. Read books about them,

ask questions about them. Why? Because in them is the life of God, and the more you contemplate the life of God the more you will purify your thought.

As much as possible be out of doors, and look at the clouds, and feel the wind in your hair and the rain on your face; try to respond to all these beautiful things round you. Sometimes in the museums you will find objects to admire; go also into the picture-galleries for lovely things. I know nothing so inspiring in a way as to go to the Zoological Gardens in London; each of those creatures has been made by God, and as you try to understand and admire them you feel purer.

It is like having a bath after doing some dusty work, if when you are tired you look at something that is beautiful.

Above all, you must try to work with children. You are now boys, and it is only just a few years ago that you passed from the stage of childhood to boyhood. You are still near to that stage, and can help children. In children there is a natural purity, and if you will associate with them, and help them in their games and their lessons, you will find that your thoughts will become pure.

Then your thought is purified by peace. The Lord Christ said when He was in Palestine : " Blessed are

the peacemakers, for they shall be called the children of God." Thoughts of peace purify, and wherever there is purity you see something of God. Make up, then, your mind not to think any harmful thought—not only that you will not harm another, but that you will not even think that anyone is going to harm you. If a person does you an injury, do not think: "He meant to harm me," but rather, "He does not know." Certainly he would not harm, if he knew; for he is a soul, and as a soul he would not harm you. Therefore always try to think of people by their better natures.

Then you must think of being as peaceful as is a rock, a great

rock in a stormy sea. You will remember that yesterday I told you of the Rock of Ages, that rock in a stormy sea which stood steadfast. You must think of yourself as standing fast like a rock; and you can be that. You know that as pupils of the Master you have certain things to do in life; you have the strength to do them. Do not therefore be anxious. Be firm, steady, and full of peace.

Also to develop peace, think such thoughts as bring you nearer to a person, thoughts which unite and not divide. Do not think, "I am different from him"; think, "He is like me in this and the other thing." Try always to pick out those things

which bring you nearer to another person ; and if you will do that, you will learn a great lesson which the Master wants you to learn, and that is to co-operate. To co-operate means "to work with" another person ; you will work with him best when you understand the divine nature in him coming out in action. A person may have all kinds of failings and perhaps only one good quality ; as pupils of the Master you will work with that one good quality.

Try also to get people to work with you. One very great lesson which the Masters want us all to learn is this of getting people to help us in our work. It is perfectly true that sometimes I can do a certain

piece of work better alone than with another person ; but instead of doing it alone, if I can make another person come and take a little part in it, I shall do it really better than if I did it all alone. You will remember how in Buddhist temples before they offer flowers to the Lord, they will sometimes bring the basket of flowers to many people, and they all touch it. Some of them are poor people who cannot purchase flowers ; but you make them join with you in the offering by letting them touch the basket. To share our good deeds with others is one of the virtues which the Lord Buddha spoke about ; and if you can get people to co-operate with you in the helpful



work which you want to do for the world, you will find that you will grow in peace.

There is the third element in joyous thought, and that is power. You have all heard what the Master has said, that in each one of us is the power of God, and, however feeble and weak we may seem at times, there is always inside us God's power. But we must get at it, we must dig it out of ourselves. It is like a precious stone which is hidden deep down in the earth. How then can we find this power? By always having the attitude, "I will." Always there must be within you this thought of strength, that you *must* succeed. That attitude brings with

it the help of the Master, because the Master is full of strength, and whenever a pupil determines to be strong the Master smiles on him. You know how it is with a father who has a little child; if the little child in some difficulty is brave, and determines that he will not cry, the father looks on him with pleasure. So it is with the Master; whenever we determine, "I will do this thing," and however much we fail, if only we get up again and determine again, "Yes, I will," the Master is pleased and sends His help.

You must never forget that as the Master now is great and strong, so will you be great and strong

some day ; and also just as you have certain weaknesses now, so He had long ago. What the Master has done, you can do ; it is only a question of time. It is absolutely certain you will be full of love, full of wisdom. What the Master is now, you will be some day.

You must all the time, then, look at the future, at what you will be, not at what you are or were yesterday. The moment a thing has happened, let it be ; as said the Lord Christ, " Let the dead bury their dead." Turn the page over and do not look back again. The difficulty many people have of not finding strength is because they are all the time thinking how weak they were

yesterday or ten minutes ago. You must think how strong you will be a minute from now, next year, the next century. "What the Master has done, I will do." It is by that thought that you will bring power into yourself.

You see then the three qualities in joy—purity, peace and power. Joyousness may seem a quality which only big, grown-up people can have in perfection. Yes, perhaps fully; but you can each one of you have it to some extent. In each one of you there is a joyousness, not because you are boys, but because you are souls. And you have greater possibilities, greater strength than most, because you are pupils of the

Master. You all know that our Master is one who has attained to His greatness by the power of love ; it is because He has loved the world that He has gained wisdom and power. There are other Masters who because They have been strong in will have gained wisdom and love. But we are specially working to gain that which we need for the world's help, that is, power and wisdom, through developing love in ourselves.

The Master each day loves His world, and loves His special people who are His pupils. You know how each day He looks at the "living images" which He has made for His probationary pupils ; but He does not look at them in the way

an examiner does who wants to condemn you, but only to see how you are growing and how He can strengthen you wherever you are weak. Similarly He looks at all the people in the world with thoughts of help and sunshine, and when He looks He has bright looks and brave words. Every day He meditates on those whom He loves. You must all imitate Him, and each day think of those whom you love. Make up your mind definitely who are the people you are going to think of as people whom you love, and make a point in your meditation every day to think of them.

In the West, every child who has been properly brought up, says a

little prayer at night, phrased in baby words perhaps, but a prayer nevertheless, and it is something like this: "Please God, bless father and mother, and brother Jack, and Aunt Jane, and Nannie (the nurse), and Bingo (the dog), and everybody." The little child will ask a blessing on all, and you may be quite sure that God listens and gives His blessing. But there is no need for us to *ask* a blessing; we can *give* it. If you only will think with love of certain people to whom your heart goes out, then, as you think, you will give a blessing. That is why you must imitate the Master in that way, for every morning He gives His blessing to the world. Yours is

a small world, as yet; it is the little circle of those friends whom you care for; but presently, you will find that more and more friends will come into your life, and that the circle of those you love, and so can bless, will become larger.

There is for each one of you a very great joy to come: to you through your sunshine, to you through your love, to you through your strength. As you become better pupils of the Master, you will discover that there has been kept for you a wonderful thing of joy. What that joy is which is waiting for each of you, that thing which comes bubbling up with strength and beauty, I do not know; the Master knows,



and you will know in your own good time; but you can prepare now to come to that joy. It is of that method of preparation that I am speaking to you to-day.

Do not turn your backs on the Light and walk in your own shadows. Do your utmost to keep your face to the Light. Think thoughts of beauty, power and peace, to all men. This is the way to come to that deep hidden Joy which God has kept for you throughout the ages.

So then make this promise to yourself each day: "Holy Master, Father and Friend. I promise to think Joyous Thoughts for men's sake, in Thy name."

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## KNIGHTLY DEEDS

TO-DAY I shall talk to you of the last of the four qualifications, which is Knightly Deeds. I must first tell you who were the knights of old. The best knights we know of are those who were gathered round King Arthur, and are called the Knights of the Round Table.

About six centuries after Christ, there lived in England a king called Arthur, and he lived at a time when the country was broken up into small principalities, and very much disturbed. There were many little chiefs, and many of them were unjust, and the people were not at all

happy. King Arthur, when he became King of his people, desired that all that lawlessness should be changed; and he organized a famous band of young nobles whom he called his Knights of the Round Table. Whenever they came to his palace, they all sat round one large round table, and King Arthur called them his brothers. They all took special oaths of knightly service, and it is of that I want to tell you first.

They promised King Arthur that they would always put down oppression. Wherever they found any man, woman or child who was ill-treated by his lord or master, the knight would fight for that person. The

knights made a promise always to protect virtue and honour, and they had to carry out their pledge by travelling about the country and finding the evil things to abolish. The knights would go out in armour and on their horses, but they took nothing with them. They had to depend for food upon what they received from hospitable people, and often they had to traverse parts of the country where there was no castle which could give them food and lodging. They had always to be ready to fight against evil men, and against any dragons that might turn up. But this was the striking thing which was one of the special marks of the Knights of the Round Table.

they did all for the sake of Christ. King Arthur specially instilled that thought into them, that they were the knights of Christ, and that they were to put an end to the evil of those days in His name.

The first knights were made knights by King Arthur himself; afterwards young men of noble families, called esquires, became attendants upon these knights. Each esquire travelled with his knight, and after many years of service the knight would then make the esquire himself a knight, by giving him something like a certificate of good conduct, that his esquire had served him well, and had learned what were Knightly Deeds. Publicly at a

certain ceremony, the knight touched the esquire, who was kneeling, on the shoulder with his sword, and told him to rise up a knight. This custom is still kept up by King George when he confers a knighthood on a person.

Happily for us conditions have now changed; there are now none of those ancient wicked robber barons who were unjust and ill-treated the people; we have now stable governments all over the world. But at the same time we still want knights, because there are still many, many kinds of injustice; and though we do not need knights in armour riding on horses, armed with lances, we still want knights, that

is, men and women who are brave, and who will go about the world putting an end to misery and injustice.

You all know what the world is, how many people there are who are suffering from misery, from injustice, from disease, and so on. Now the Masters want all that abolished, and They will help such men as want to help their fellow-men. The Masters are always ready to inspire each good man or woman or child who desires to do something to serve his neighbour; and a Master can help the world especially through His pupils, because if the pupils have properly trained themselves, they can be like the fingers of His hand, and the Master can use them

to inspire the men and women around them. It is because you must prepare yourselves to be the fingers of the hand of the Master that I speak to you to-day on Knightly Deeds.

Before I tell you what are Knightly Deeds, I must tell you what are unknighly deeds, the actions which you must avoid. Perhaps the first thing to do is to define for you what is the conduct of a man who is a true knight. A true knight is one who follows these words of the Lord Christ who said : "Love thy neighbour as thyself." Now if in your actions you are always considerate of your neighbour, and you think of his welfare



and comfort, then you are really a true knight. So let me point out to you some of the many ways in which people in the world are unknightly. They are little actions, but pupils of the Master must be as particular about little actions as about great actions.

You must take care that your actions do not cause discomfort to others because you are selfish. Let me give you some examples. Take for instance the matter of smoking; in countries where men smoke in great numbers, in the railway carriages special compartments are put aside for smokers. Now sometimes a man who is a smoker does not go into this special compartment, but

goes into a compartment reserved for non-smokers; then because he wants to smoke, he takes out his cigar or cigarette and smokes and makes the others uncomfortable. That is unknighly conduct. There is a special compartment for him, and if it happens to be full, he must remember that is no reason why he should cause inconvenience to others.

There are many other ways in which a person wrapped up in himself will cause a good deal of inconvenience. In one place in North India where I lectured, there was one man who got up every morning at half past four and chanted aloud from a book, Every one may get up

at half past four, but he should not read aloud so as to be a nuisance to sleepers. In India people do many things because others do not interfere; we are charitable, but often our patience in spite of discomfort leads others to continue in their wrong actions.

I remember another case where in the house next to where I was staying they lit a fire and the smoke came into my room, and nobody seemed to think it unusual. Now if those people had thought of the effect of smoke upon their neighbour, they would have arranged for the fire to go up a chimney properly. Note also the way that people in motors rush about; they like to go

at great speed, but what about the poor bullock drivers? The man who is a real gentleman slows down and gives the driver an opportunity to restrain his bullocks or his horses; he makes special efforts to oblige people who are foot-passengers; but there are many motor drivers who do not in the least oblige. I remember one occasion where the chauffeur of the car where I happened to be did one of the most cruel things I have ever seen. He saw a man ahead in the middle of the road; the man was crossing the road and suddenly he stood still. Instead of slowing down, the driver went as rapidly as he could and purposely passed within two inches of the

man's face. The moment the car came up, the man sprang back with a great fear, for he was blind. Now a decent motor driver would have slowed down; he would have seen the man was frightened, and he would have helped and not frightened him almost to death.

You will also note not only in India but in England and America and other countries, the conduct of people at public lectures who come in late, and disturb the lecturer and the audience. They think because it is a free lecture, or because they have paid for a seat, they may come when they like; but what is the result? Disturbance and unneighbourly conduct. Similarly you will note in the

West, when there is a concert, where the musicians are devoting all their energy to produce beautiful music, men and women will often come in late, and make a great deal of noise, without thinking of their discourtesy to the musicians and the audience.

Then too you must take care to be neighbourly in travel. One of the things you will notice here in India is this: people will come early to a train with enough luggage to fill half the compartment, though they have the right perhaps to only one-fourth or one-fifth of the room. Later come others and there is no place for them to put their luggage. Each passenger is allowed a certain amount of luggage in the carriage,

and a certain amount to be carried free in the van ; but many people will not take the trouble to register some of their luggage and will instead fill up the whole carriage. That is distinctly unknightly conduct.

I can tell you one specially unknightly deed which you must avoid, and that is to break any appointment that you make. If you say you will come at a certain time, you must come then. You must be a man of your word.

As you go through life, you must show courtesy everywhere. Courtesy is the conduct of a courtier who lives in the palace of a king. Though you live in the outer world, yet as

pupils of the Master you are His courtiers; and you must show true courtesy to all you meet. It must not be a mere outward politeness—bowing and so on—but that inner courtesy which recognizes that every man is a window through which God is looking at you.

Now I come to the Knightly Deeds. The keynote of Knightly Deeds is Protection. You as pupils have strength, but you must protect people with that strength, and not protect yourselves against them. Lay the force which is given you by the Master at the service of your fellowmen.

In the old days, King Arthur's knights had to protect the people



against oppression. There was no police force in the world then, and there were many robbers. In these days, the protection you must give to people is of quite another kind ; it is more to protect them against their own inner foes. The people of each land need as much protection now as of old, because they do not yet know the value of wisdom, and prefer to live in ignorance ; it is your duty to protect them against themselves.

Naturally you can fully perform this type of Knightly Deeds only when you grow up. If you can succeed, while you are boys, in avoiding unknighly deeds, the Master will be satisfied. After you

grow up, then comes the second part, the Knightly Deeds.

Now the Knightly Deeds which you must do for the world fall into two divisions.

You have heard of the two great departments of the work of the Masters, that of the Manus and that of the Bodhisattvas; let me first talk to you of the kind of work which the Manus want done for the world.

The Manu wants the people of His race to avoid two great faults—laziness and cowardice. He wants His people to be industrious, to be active, to be energetic: He wants them to be brave and noble, and to be ready to sacrifice everything for a noble cause. Now in order to

help people not to be lazy and not to be cowardly, you must work in many ways; I shall outline some of these ways, for those of you who are going to help the Manus.

First, the people must be taught how to have better bodies. The bodies which they now have are often not good because they are not healthy. You must therefore tell them of the laws of health; see to it that the cities and the towns and the villages are clean and healthful. You will find it is not easy, because it means they must sacrifice something for it; but you must work and organize people so that there is better health for every one. You will have to do a great deal to

arrange so that there is plenty of water and all can bathe as often as they like ; there must be good drainage and good roads, so that all can grow healthier and stronger as the years go by.

Then, as helping the work of the Manu, you must change the conditions in factories ; wherever men make things you must see that their tools are better, more up-to-date, so that they can produce more things with the tools, and things of better workmanship—better tables, better gates, better clothes. You must see that the people understand the value of commerce, and that they take advantage always of all the opportunities which the Manu

is providing them, by ways of travel and means of communication.

It is the work of those who help the Manu to see that there is law and justice for all. If you see any kind of evil in the community, you must go and try to put it right and get others to work with you, so that people shall always have reforms.

It does not at all follow that you must each one of you do all these things. You cannot; you will not have enough time and strength; but you must organize others to do them. That is specially the work of the pupils of the Master. The pupils of the Master will always have enough ideas for the work which they are going to do. If you

are going to be a helper of the Manu, then you can always be certain that the Manu will inspire you with wisdom for the part of the work you are to do.

Now I come to the second department, the work of the Bodhisattva. The Bodhisattva wants His helpers to train people to avoid two things—cruelty and ugliness. There are many forms of cruelty and many forms of ugliness, and you must abolish these by preaching to the people the doctrine of love and the doctrine of beauty. In what way is this to be done? I will mention just a few ways, and as you grow up you will find out new ways for yourselves.

First, schools ; there must be more schools, so that in every country there is an opportunity for every boy and every girl to get a good education. Secondly, there must be better schools ; you must persuade teachers and parents to have better schools, with more room, more light, more playgrounds, and more teachers. Thirdly, you must see that the teaching is improved. When you grow up, you will understand what that means ; if you will then remember many of the customs now in schools, you will know what can be done to make the teaching more useful and more full of life.

Then too you will have a great deal to do to see that superstitions

are removed from the religions. Those who work on the path of the Bodhisattva throw all of their force to persuade people to adopt good customs; and you must persuade people by showing them more beautiful ideas. Talk to them of the real truths about God, and about the Masters and Their power and love; you must wean people away from old customs, and persuade them to take up new ones, when these are more beautiful and more full of love and happiness.

Then one of the things you must keep in mind is to see that everywhere there is more beauty. There is not a single town or village in the East or the West where you will not



see many ugly things—ugly houses, ugly rooms, ugly decorations. All these things must be changed. You must see that every city is really a beautiful place which, if the Bodhi-sattva were there, He could call "My city". There is also much ugliness which you will find in newspapers, and in books, and in the theatres; do not encourage them by being indifferent to them. You must protest against them when you can.

Everywhere in the world to-day there is much to be done, so that people shall love beauty more and more. It is your duty to see that people love beauty more, and that beauty is shown in all the little things of daily life, so that you

cannot take up a newspaper without seeing beauty there, so that you cannot take up any book without seeing beautiful lines and shades, and so on. If you are working for this, you can always call for inspiration from the Bodhisattva. He wants to make each one of you His messenger, carrying His message of love and beauty.

Now, that is your natural work as you grow up and become men. I know it will be a very difficult one, because there are so few people who want to be helped, and that is one of the really pathetic things in the world. You would really think if you came to a starving man and said, "Here is food," he would

spring up with joy and take it; but he will often say: "That is not the kind of food I am used to. I would rather starve than take what you offer." It is because of this habit in people that it is so difficult to help the world; but you must persevere. You must always be trying, you must every day think of it and work for it, all the time.

When you are men and have to work for the Masters, you will not find it an easy thing. You will have to make up your minds to suffer a great deal, because people will not understand what you want to do; they will speak ill of you, and will try to put all kinds of difficulties in your way. I think you already

know, some of you, the kind of difficulties we Theosophists have as we want to help the world. But whatever is your suffering, you must be ready to sacrifice even your life for the rights of other people. Better that you should die, being true to the Master, than that you should live, and save suffering for yourself by being false to Him.

It does not in the least matter that men should injure you, or even kill you; you are souls, and as souls you cannot be killed. And do not forget that the Master always knows what is happening to His pupils everywhere. If His pupils are in danger, the Master knows; if they are starving, the Master knows; if

they want help, the Master knows. You can always trust Him that He knows; and if He knows, that is all that matters. Because whatever help you want, He will give you; and if there comes a time that you are going to be killed, well, that only means that the Master wants your death, because the Master knows that your death can help the world much more just then than your life.

Let me tell you of two deaths that were died by a great pupil of a great Master. Long ago in Alexandria there lived Hypatia, and when she lived there was the young religion of Christianity, and ignorant Christians denounced the ancient

religions of Greece and Egypt and said they were all superstition. They were not all superstition ; there were many beautiful truths in them, and Hypatia proclaimed the truth in the "old religions. In spite of opposition, she stood bravely before the world and said, "There is truth in the old religions." Finally the Christians grew stronger, and they killed her ; they killed her in a most terrible way ; they dragged her into a church, and scraped her body with oyster shells, and so murdered her. But Hypatia was a pupil of the great Master, and the moment the breath was out of her body, where do you suppose she was ? Why, with her Master. The Master knew all

that was taking place, and the moment the body was cast aside, He took her to His Ashrama.

In a later life that same soul came into Italy and was Giordano Bruno. Then was being born a new religion, which we call modern science. The old religion this time was Christianity, and the ignorant Christians now said, "There is no truth in the new religion, it is of the devil." But Bruno stood forward and said there was truth in the new religion. He was persecuted, put in prison, and afterwards burned at the stake in Rome. When Bruno was condemned to burn at the stake, do you suppose he was afraid? He looked at his judges and said boldly: "You are

more afraid to condemn me to death than I am to die." Why was he not afraid to die? Because the power of the Master was always with him. So it is with every man who dies for a noble and beautiful idea. If it should come to you to be persecuted, and even killed, you must act bravely. Since you are pupils of the Master, He knows; what the world thinks of you does not matter; what the Master thinks of you matters everything.

I have told you several times already that the Master lives to relieve the suffering of men: you must imitate Him. There are two ways in which suffering comes: first, from physical pain. That can



best be abolished by organizing the workers of every kind, by organizing methods of commerce and industry and healing. The Manu will inspire you in this. Then there is mental suffering, and you can abolish that by explaining to people the causes of suffering and the remedy; there the Bodhisattva will inspire you.

As pupils of the Master, you are to do Knightly Deeds. You must always be protectors and guardians of men. Though you are boys, even already you must look upon yourselves as the elders of the people. It is yours to think of being like an elder brother, always to protect people, even against a fault in themselves. You must never

forget that night and day you are the messengers of your Master, and of all the great Masters, to the world.

And remember what I told you before—the Master can best help you if, with what He gives you, you desire to help others. Now Knightly Deeds are deeds of protection, deeds which help people to abolish in themselves and in others laziness and cowardice, cruelty and ugliness.

So then, thinking of your Master, make this promise to yourself each day: "Holy Master, Father and Friend, I promise Knightly Deeds for men, in Thy name."

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I have spoken to you these four days of the ways in which you can

make yourselves better channels of the Master. The four qualifications are Bright Looks, Brave Words, Joyous Thoughts, and Knightly Deeds. Remember them, and try daily to do something to build them into your character. You will then find that though you are boys, the Master is with you ; and though you are not great lecturers now, nor great writers, yet in your boyish words, in your boyish letters, something of the spirit of the Master will flow ; for to the Master it is not your brilliant intellectual ability which is most important, but your desire to help the world, your purity of thought and your loving feeling.

You have many advantages that, though so young, you are already pupils of the Master. During many past lives you have longed to be His pupils, and this life you have realized your desire; and now that He has brought you nearer to Himself, see to it that you are properly grateful and that you help Him in His work. I know of no better way to do that, at your present age, than by living these four qualifications of which I have spoken to you these four days. And so may the Blessing of the Master rest upon you, as you determine to serve Him and your fellow-men.





## ENVOI

### THE SONG OF THE SWORD AND SHIELD

I AM the Sword. I defend the  
weak.

In my Master's hand I shall not  
break.

I am the Shield. To each in the  
strife

Who behind me fights, I breathe  
new life.

I am the Heart. I give asylum  
And understanding to all who come.

I am the Rose. Who inhales my  
scent